

The Manifesto.

VOL. XXIII.

MARCH, 1893.

No. 3.

OUR MANIFESTO.

BELOVED ELDER HENRY:—I herewith enclose a poem by J. G. Clark, an inspired man, and a bright star preparing to take his place in a constellation of the New Heavens now in process of formation.

Our MANIFESTO has done a great deal of good, and we all bless it. I have a great interest in its publication. Let its pages sparkle with living, practical faith, that inspires hope and brings into operation the life essence of that love that knows all humanity as related to the divine, and realizes that what is for the benefit of one soul or part of humanity, if based on the eternal principle of right, will equally benefit every other part.

The principle of Justice is applicable to every department of human existence; and when brought into operation and practiced in accordance with the Golden Rule, we shall have the Millennium.

The life principle of Shakerism is in the every day practice of the living faith of Mother's gospel. Which gospel is imminently adapted to the life that is; even more so than to the life to come. And should be applied in

all our relations to each other; especially as pertains to the things of this world. If the gospel of Christ and Mother, is just something to look up and forward to, as only to be attained after the body is laid aside, we certainly shall miss a great deal of good while passing to that stage of our development.

A thorough knowledge and understanding of our basic principles, and of their practical application is very essential.

A principle that cannot be put into operation in all our relations to our fellow men, and especially as pertains to the trade and traffic in the things of this world, would seem to me not worthy our attention.

We talk a good deal about principles, but a definite statement, of how, what, when, and where, is or should be our practical standard. This would be very interesting reading. As they, (the principles,) are unalterable and never change, should we not be able at all times and in every place to discern them? When this is not the case is it not because of a beclouded understanding, which comes from the non-practice of the same?

If the principles of our gospel were

definitely stated, and their application defined, in every department of our order, in temporal, as well as spiritual things, we should have a straight line, and the square of truth could always be applied, to bring us to that straight line. We could then stand before the world, without any doubts, or caviling, a United body of Believers, Shakers, our practice conforming to our preaching, and to our holy faith.

Our life practices, internal and external, would in a more emphatic manner be the exemplification to the world of the living faith that is in us.

This would show, in our relation to each other as Brethren and Sisters, perfect equality. Practical equality would bring the square of truth to apply to all our possessions, and to our opportunities.

I love the faith of the gospel, especially the spiritual part when applied to our every day relation in our Communal home. Our life must rest upon a spiritual principle, and that principle is as eternal as the law that governs the movement of the stars in their course. Who will give us, through the pages of the MANIFESTO, a definite and plain statement of our faith and principles, and the practical application of the same as applied by the square of truth. Let the trumpet sound.

In kindest love,

DANIEL OFFORD.

Who loves, is loved,
Who blesses, never fails
Of blessing, e'en the hundred-fold,
Christ's promise, here prevails.—M. W.

HOME OF THE ORACLE.

O. C. HAMPTON.

OUR Inmost Divine is the Kingdom of God
Where spirit serenely walks safely abroad
'Mid flowers of fruition in Gardens of Love
Far, far from the wilds where the fierce
passions rove.

O this is the world whence creations sublime,
Are photographed forth on the mirror of time;

Whence lights and perfections and glories
and all

Upon the Arena of Destiny fall.

To this silent region of peace I aspire,
And in meditation full often retire;
And sooner or later my home shall be there
Remote from delusions of sorrow or care.
When sickness, menaces or sorrow or sin,
I haste to commune with the silence
within;

For there I find God on his glorious throne
Declaring that "I and my Father are one."

And can it be possible sickness or sin
A victory over the spirit shall win?
Nay—these fell delusions I quickly dismiss
For time and eternity, yon world and this.
In soaring o'er regions of silence forsooth,
I seem to return to the days of my youth;
And most Divine mysteries ope to my view
'Mid the deep solitudes of the good and the true.

In rapture of silence I wait for the word,
And peacefully walk in the Oracle heard;

When I and the Father in spirit are one
How pleasant to iterate "Thy will be done."

From out the deep silence the Oracle lifts,
Like the sun-clouds of eve with their splendor
and rifts;

From the gates of the west as the great
sun retires,

And garnishes Heaven with many hued
fires.

And there's thunder in silence could we
only hear,

To awe the dark sinner in his mad career.
And there's music in silence the sad to
console,

And melody soft that will passion control.

There's healing in silence from sickness
and fear,
And joy in the Inmost the lonely to cheer;
For sorrow and sin are not found in that
world,
But happiness on its escutcheon impeared.
Forever adieu to the negative state,
Which once I believed was the Fiat of fate;
My pilgrimage opens, the trumpet has
blown,
And I'll go on my journey afoot and alone.
Then farewell to sickness and sorrow fare-
well,
To sin and all throes of a negative hell;
Whose shadows the spirit can never con-
tent
With passions dull surfeits and vagaries
blent.

Union Village, O.

Correspondence.

SABBATHDAY LAKE, ME., FEB. 1893.

BRETHREN AND SISTERS OF THE HIGH-
EST LIFE:—From victory to victory,
in the path of purity you have walked
from youthful days until the present
time, and now, as said the beloved
Apostle so can you say, "We know
that we are of God, and the whole
world lieth in wickedness."

Elder Giles B. Avery once said,
"Zion is the working hands of God in
the world." It then becomes the duty
of Believers to "sow light till the world
is aglow." If we fail to do this, oth-
ers may arise to take our birth-right,
and it is now evident that light is
greatly needed to shine abroad over
the earth.

Whenever we come in contact with
those outside, we find that we are very
imperfectly known unto them. The
questions which meet us at every turn,
are like these; "What is your relig-

ious belief?" "What is the difference
between you and the Quakers?"

"Have you books that will inform
us of your history and manner of life?"

To be sure, we tell them, we have
books, large and small, and we have
let them have a great many, written
by those of long travel and deep theo-
logical study and experience. Thou-
sands will yet arise to call our good
father Elder F. W. Evans blessed for
the labors from his brain and pen,
and also others who have toiled in the
same field.

But "Variety is the spice of life,"
which gives it all its flavor and one
outside of our homes has written an
interesting series of articles, in a very
friendly spirit, giving the history of
the Order from its commencement, of
the organization of the Societies, and
the foundation principles by which
they are governed; also biographical
sketches, and pleasing reminiscences,
together with illustrations of nearly all
our villages and some of our leading
members. These articles have ap-
peared, during the last two years, in
the *Manufacturer and Builder*, a mag-
azine published in New York City.

The work has been revised and very
kindly given to us, with the use of the
plates for the illustrations, by the writ-
ter of the series, our good friend
Charles Edson Robinson, who, it seems
has made the lives of God's people a
study, and is, himself, not far from
the kingdom. At a sacrifice of time
and labor, the work is now being print-
ed and put into pamphlet form, by
our beloved Elder Henry C. Blinn,
Editor of the MANIFESTO. His reward
is with him, to give unto the people

according as their subscriptions to the pamphlets have been.

In our correspondence with our Brethren and Sisters of the different Societies in regard to the work, the kind spirit in which we have been answered has filled our hearts with thankfulness. We are particularly grateful for the approval and help of the Elders of the North Family, Mt. Lebanon. It is our hope and trust that in the future, new editions of, and additions to this work may be made, until "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Those of our Societies who, from adverse circumstances, which they could not control, found it impossible to render that aid to the enterprise, which they otherwise would gladly have done, will want some of these books for distribution in a future day, when the tide of adversity rolls back, and prosperity's waves roll on.

"For the Angels are coming down from heaven,
To bless the people anew,
They are coming with rich and beautiful gifts
For every one of you."

AURELIA G. MACE.

COLUMBIA, MO. DEC. 27, 1892.

HAMILTON DEGRAU, SIR:—I have just read your article in the MANIFESTO of December on "Our Heavenly Mother;" if you will pardon me, a stranger, for thus venturing to address you, I will inquire what Scriptural authority you have if any, for asserting that God is a dual nature, essentially, both Father and Mother. It is my opinion that our Protestant faith is unique in asserting that there is a triune God, each person which is distinc-

tively masculine. Granted that the natural is but a shadow of the spiritual in many particulars, the parallelism if carried out to its fullest extent would lead to absurdities.

The idea of a Mother in the Godhead, savors of gross materialism and of the old theologies like those of Greece and Rome which you say had "the true elements that constitute an enlightened race." Is not the expression "Born of the spirit," a figurative way of speaking? Jesus said to the carping Jews, that there is neither marrying nor giving in marriage in the resurrection. I do not think many political economists will agree with you in thinking that the evils which threaten our nation have been due to the lack of woman suffrage. You cannot in sincerity deny the superiority of man's intellect any more than you can deny his physical superiority;—it may be, and likely is true, that "woman's intuition" is the natural compensation for her lack of intellectual strength. The expressions, "Bridegroom and Bride" as applied to Christ and the Church are surely figurative expressions, an anthropomorphic designation. Until you can prove from Scriptural authority that there is both Father and Mother in the Godhead it would be well not to speak of a "triune God as a theological monster." If a female Deity is necessary, why not argue a female devil also, as necessary to the propagation of evil spirits. I have stated some of my objections to the idea of a female principle in the Godhead: will you kindly give me some of your reasons, for supposing there is such a principle? I simply desire to know the truth as it

is in the Bible; am a student at the University of Missouri. Hoping to hear from you at an early date, I am yours very truly,

HERMAN F. HARRIS.

SHAKERS, ALBANY CO. N. Y.

HERMAN F. HARRIS,

ESTEEMED FRIEND:—Your letter of enquiry received. The words of Emerson came to me. "Beware when the great God lets loose a thinker." I see by the tone of your letter that you have been thinking and am glad of it, as that will lead to investigation and to enlightenment. You ask what Scriptural authority I have for asserting the Dual principle of the Godhead? I will quote Genesis i., 26, 27. "And God said, let us make man in our image, after our likeness—So God created man in his own image, in the image of God created he him; male and female created he them." Now mark the exact reading where it says, "let us make man in our image, male and female created he them." What can be clearer than that sentence to prove the dual principle of the Godhead? Also Romans, i., 20. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

You "grant that the natural is but a shadow of the spiritual in many particulars," why not in all? What absurdities would it lead to when it is stated that the invisible are clearly seen by the things that are made even the Godhead?

Now I would ask how could God create man in his likeness, male and

female, unless those attributes were in the Godhead? To my mind there is where the absurdities are, in supposing that he could be created male and female, (the word he and him are used in the generic sense meaning the race as a whole) when the creative power did not possess those attributes. You state that the idea of a "Mother in the Godhead, savors of gross materialism." Far from that. So we understand, it appeals to the most spiritual part of our being. Thinking of our earthly parentage and the loving, tender care of a Mother and to realize that it is the earthly representation of our Heavenly Mother, awakens emotions that are the antipodes of a Materialistic mind.

You misquote me when you say that I said, Greece and Rome had the true elements that constitute an enlightened race. What I did say as you will see by referring to the article, that the nineteenth century had been weighed in the balance and found wanting in the elements that constitute an enlightened race and like the ancient civilizations of Egypt, Greece and Rome are destined to dissolution if the eternal principles of progress were not complied with.

You ask "is not the expression 'born of the spirit' a figurative way of speaking?" I do not think it is. Jesus told his disciples that they "must be born of the spirit or they could not enter the kingdom of heaven," and then he told them that the "kingdom of heaven was within," in their own spiritual being and not in some far remote place or locality. Nay, my dear friend it is not figurative, but real.

Every one that is earnestly striving to evolve higher and better conditions in his life is traveling towards the spiritual birth, to that condition where they can in truth be "born of the spirit." Whether this spiritual birth is attained here or in the spirit world, it is the final goal to which all mankind are traveling and will ultimately attain.

I do not believe that souls will be forever lost but they will have to suffer in tribulation until they are willing to renounce the follies and sins of their lives and travel away from them, some will be longer and some a shorter period of time in doing the work.

The resurrection as we understand the term is not a physical one but spiritual, and truly, as Jesus said, "they neither marry nor are given in marriage." I use the term for the want of a better one as a large majority of people only think of it in a material or carnal sense; when the true meaning of the word implies a union and that union may be a spiritual one entirely removed from any carnal desires or relations.

In my allusion to the Heavenly Bridegroom and Bride I used the name in a figurative sense to indicate the growth in the minds of the people of the true understanding of the Godhead in relation to the Mother spirit. I do not claim that all of the evils that exist in our modern social and political life are caused by not granting the right of suffrage to woman, but I do assert and without fear of successful contradiction that unless man is willing to recognize woman as something more than a political chattel classed with idiots and insane, willing to have

her stand by his side in perfect equality in the brother and sisterhood of humanity just so surely will the strong hand of the iconoclast smash our boasted civilization. In the words of Whittier:—

"All grim with toil and brown with tan,
I saw a strong one in his wrath,
Smiting the godless shrines of man
along his path.

O justice, when will thy eyes be opened and thou be ready to mete out to all of earth's children a true and righteous recompense? And when will mankind cease to be half orphaned and acknowledge that beautiful truth that to be spiritually developed they must have a Mother as much as they needed the maternal bearing spirit to unfold their earthly existence.

You say that man's intellectual superiority cannot be denied. I believe that to use a homely phrase they are "six and a half dozen." That there are individual men who are the intellectual and moral superiors of some women there is no doubt, and so there are women that possess these qualifications in a greater degree than some men, but on the whole they stand equal.

My dear friend, I have tried to make my reasons clear and hope I have succeeded. Remember that it is a dangerous experiment to get into the path of a cyclone, so it is not safe to say or do anything to hinder the onward march of man to a higher comprehension of the duties and requirements of life.

Should be pleased to hear from you again at any time, and may your efforts to attain the truth be successful.

In kindest regards, I remain,

Your friend,

HAMILTON DeGRAW.

SOUTH FITCHBURG MASS., JAN. 1893.
JOHN WHITELEY, MY DEAR FRIEND ;—

In looking over my papers, I notice your excellent letter of Dec. 15th. We have seventy or more boarders in our charge, ranging from three months to eighty-four years. Some are passing away with consumption and some from old age. We know whereof we speak when we say that humanity is a mixed problem. O Elder John! If the masses could be prevailed upon to live sober and be industrious, taking the example of your people, what untold blessings would be in store for them while posterity could truthfully bless their memory.

God help us all as we look up to the hills from whence cometh our strength. Sad, indeed, must be the reflections of a misspent life. Thank God, Elder John, with all our short-comings, to think that you and I are not cursed with these sad memories. I often think of the influence that a Christian life had upon me following the years of my engagements with you. It was the fork in the road of my existence or journey, and I took to the right.

Your idea is that in the ratio we aid weak humanity we help ourselves up the grade of life. We cannot emphasize the fact too strongly, that we help our own cause in life when smoothing off wherever we can, the rough places in the pathway of weak humanity.

To one person who came to our home, I said, "If you will try and be a man among men, I shall help you," and he promised with tears. In three months he was able to attend church in the city, and his most intimate friends did not know him.

Although there may have been some cases of failure, in our trying to assist our fellow men, yet I shall lose no opportunity or courage in trying again and again.

In friendship and interest,
GEORGE H. JEFTS.

SHAKER HOMES.

SOPHIA WAYNE.

Oh, happy homes like Eden-gardens fair,
Whose inmates are contented,
Whose lives are free from worldly strife
and care,

By love's pure bond cemented.
The lust of power, and sordid greed of gain
Rule not with sway of might,
They seek not pleasures that are false and
vain,

But follow truth and right.

While direful woes encompass land and sea,
And trouble fills life's measure,
A restful heaven in these homes I see
When souls seek heavenly treasure.
From whence comes bitter wail and sad
unrest,

The war of words and strike of hands?
From sway of human passions all unblest,
And sin's enthralling bands.

This changeless law can never be repealed,
"Men reap just what they sow,"

From tares and thistles sown, life's field
Will tares and thistles grow.

Crime stalks abroad, though churches raise
Their steeples to the sky,
And well paid preachers thank and praise
The God who rules on high.

They call Him Master, yet they follow not
The steps of him who came

"To seek and save," nor yet the poor for-
got,

Who called upon his name.

His work was wrought through noble sac-
rifice,

For love of truth and good,
And on the basis of his life shall rise
The human brotherhood.

Oh, sweet communion of the pure and just,
 Who equal blessings share, [trust,
 Where love returns confiding love and
 And all life's burdens bear.
 Where those who occupy the highest place,
 God's precious gifts dispense,
 And gladly minister his saving grace,
 Nor seek a recompense.

Such are my people, and their dwelling
 place

Is an elysium blest,
 Where all who from their spirits sin efface
 Shall find sweet peace and rest.

Ye witnesses of truth who wrong condemn
 And righteous laws obey,

As prophets of the New Jerusalem
 Proclaim the living way.

Ballston, Spa. N. Y.

ENCOURAGEMENT.

MOORE MASON.

"For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.—1 Peter, iii., 17.

THERE are many persons who reject Shakerism, and some have attempted to throw doubts on its gospel history, but now for over one hundred years they have never explained in what way Mother Ann and her disciples, circumstanced as they were, succeeded or could have succeeded, in propagating as we know they did, such a religion as ours, supposing it to be not from God but from man.

If we look to human transactions we will find portions of history even those which no one has any doubt of, full of such strange events that difficulties might be pointed out and objections raised even when it rests on such satisfactory evidence as to be believed in spite of these objections. For instance in the wonderful rise and overthrow of the Empire of Napoleon Bon-

aparte it might be easy to convince some persons that the history could not be true, were it not so well attested as to be believed notwithstanding all the difficulties.

Persons should not think themselves bound to renounce our faith if every objection that may be raised can not be answered to their satisfaction, because many things must be believed, against which there are strong objections that have never been completely answered, but let us think of the comforting words of Jesus. "If any man will do his will he shall know of the doctrine whether it be of God."

The whole tone of Shakerism differs so widely in every particular from all other religions that much difficulty must be expected to make converts, as it is unlike all that has been described or imagined in-as-much as it practices and teaches all mankind to be pure and upright, kind and humble, gentle, patient and self-denying.

When we show the world how suitable our life is to the needs of mankind, how it supplies such guidance, hope and consolation as human nature requires, then we may expect a readiness on the part of many to follow, not their own will, but the will of God and to receive whatever shall appear to come from Him however contrary to their own expectations or wishes and when in sincerity we have embraced the Gospel of the second appearing of Christ and labored for that spiritual travail without which our lives here are but as "sounding brass or a tinkling symbol" then we will perceive that it does suit the real wants of man, as it quickly enlightens his judgment and

improves his moral taste and makes him lead a life that will secure him the truest peace and comfort because "He that is Christ's, hath crucified the flesh with the affections and lusts."

Sometimes God leads us by a path that at the time we think rough and thorny, but we find out afterwards that it is one of the short cuts to happiness hereafter and is it not better, if the will of God be so that we suffer for well-doing, even if in dark moments we may think we can not trace his hand, still trust Him for "all things work together for good to those that love the Lord."

It is well to remember that all the objections which have been brought forward against Shakerism are so far evidence in its favor, and whatever scorn may seemingly be felt towards a religion whose founder was a woman and whose followers were persons of obscure station, it might be well to exercise a little calm thought on the similarity between the first Shaker, Jesus, our Elder Brother and his followers, and yet in spite of all this, Shakerism prevails and that it has made its way as it has against so many obstacles and objections, is one of the strongest proofs of its divine origin.

Pray for what passeth human skill

The power God's will to do,
Read thou that thou mayest do his will
And thou shalt know it too.

Watervliet, Ohio.

"GATHER UP THE FRAGMENTS."

ANNIE R. STEPHENS.

This beautiful injunction of the lowly Nazarene is full of significance: we

are all well acquainted with the miracle, that when ten thousand persons followed him to the desert to catch the living words of truth as they fell from his lips, how through the agency of his spiritual powers he fed them all with five loaves and two fishes, and then bade his disciples "gather up the fragments that nothing be lost." Although several centuries have elapsed it still retains a vital import, and teaches our souls a spiritual lesson.

To those who are earnest and intent to do all the good they can, this world will not seem like a desert place; but rather its sunshine and shadow, its joys and sorrows will all appear as fragments of the Divine Mind, preparing our spirits for higher realms of thought and action. Who has not watched the unfolding of a bud, how it gathers into its being the warmth of the sunbeam, the moisture of the dew-drop, also the breeze and shadow are requisite to unfold it to the perfection of beauty. There are many golden treasures of good scattered along our pathway, that too frequently we pass by, unheeded; the circumstances of daily life, its crosses and trials; the look of sympathy, or the kind word of a friend; the good that we can derive from spiritual intercourse with others, do we fully utilize and absorb into our interior beings the boundless wealth of these things? Perhaps we have failed to attain some cherished object, thus our hopes are blighted, or, in the hours of weakness we have been led astray by some temptation, we become sorrowing and downcast and our hearts are thus unarmed to meet the battles of life; when such conditions sur-

round us we may feel assured that we have not been diligently "gathering up the fragments" to fortify our souls against the encroachments of evil.

We are continually weaving the tissues of our lives, by our daily thoughts and actions; the good that we do, the beam of gladness that we send into another's heart, and the soul aspirations that we cultivate, these things will never be lost to us, but will yield a blessed fruition of joy in time and eternity; if, on the contrary, we yield to the promptings of our lower selfhood and vanquish the power of conscience, these things will also bring their legitimate reward and darken our spirits with the shadow of evil; the aggregate of life is made up of fragments. Oh, let us color our lives with the beautiful tintings of soul aspirations and right doing.

A scientist would tell us, that nothing is lost;—

"The drop of dew that trembles on the leaf or flower,

Is but exhaled to fall anew in summer's thunder shower."

We may draw an illustration from the fading leaf; it falls to the ground withered and lifeless, yet still it conserves a purpose to decay and nourish the tree that gave it life. In all the vast universe the same law of economy is in constant operation, and it would seem that God had written on the earth, the sea and the sky,—“Gather up the fragments that nothing be lost.”

There are many that we might mention who have attained great good in various ways, by improving the precious moments of time and never al-

lowing a day to pass without being able to record some attainment, some good stored away for future use. Let us be diligent, therefore, and keep our hearts open to receive, then we shall have no vain regrets over wasted moments or lost golden opportunities; but our accumulation of wisdom and knowledge will be a constant incentive to still "gather up the fragments that nothing be lost."

Mt. Lebanon, N. Y.

To the Memory of our Angel Mother ANN BUCKINGHAM.

ANOTHER beautiful, well-tried soul, has passed on, full of years, to join the purified throng on the shores of immortality. Peacefully her loving spirit crossed the dark river. She had spent a long life, in full consecration to the principles of the gospel, counting no sacrifice too great that would enable her to gain full and final victory over all sin.

Possessing a kind and charitable disposition toward all, we loved and cherished her many noble Christian traits of character. She was a fearless champion of the cause of gospel purity, as she understood its teachings, and was never afraid to denounce as error, all that was not in strict accordance with its holy precepts. Those of us who were privileged to know our beloved Mother, will ever remember with filial affection, the many ministrations of spiritual strength and encouragement received from her during the last thirty years.

A safe counselor, always firm and decided, ever looking on the bright side; a pattern of true godliness by precept and example. She was a believer that our spirit friends have power to return and hold communion with those in earth life. We shall miss her presence, as we pursue our daily duties, but while the mortal is hidden from our sight, we have a full as-

insurance that the separation is not eternal; that often from those love-crowned mansions of the higher life, her presence, like an angel benediction may visit us to cheer and comfort, amid the trials and temptations of time.

May we all so bravely battle for the principles of truth and virtue, that when our life-work is ended, we may hear the welcome song, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Orrin Beaver.

SHAKER STATION, 1893.

THE year of 1893 is already moving on, and what of the past? In our memories live events which come home to every individual experience of more or less importance, and that which does not appeal to our intelligence, our love of humanity, our wisdom, our Christianity, has seemingly been sown on barren ground. Is not the beginning of a New Year to every soul, the commencement of good resolutions, and firm resolves, that will bring peace and satisfaction, if each one seeing the necessity of reform shall practice it daily, and advocate it at all times. Into every human life there comes an hour when the brand of the interpreter of human thought is thrown, kindling the fire of self-examination and criticism, calling upon each individual to pour out the offering of his life upon the shrine of truth, justice, and mercy, that will take hold of humanity with a spirit to shape its destiny. The New Year should be the beginning of decision against wrong, a starting point for individual growth, and the awakening of higher aspirations after the true principles of religion. Purity, and

consecration, shall be typified in all my daily walks throughout the year, with expressions of gratitude for the blessings I have enjoyed in the past.

MARIA WITHAM.

[Contributed by D. Offord.]

OUR BABYLON.

JAMES G. CLARK.

Oh the bowers of Babylon are rare,
And the tinkling fountains play
Over gardens hung in the drowsy air,
Where the careless youth and maiden fair
Are dreaming the years away;
And the kings of Babylon are bold—
For the realms before them fall—
And they rule the world from thrones of gold,
While the people's lives are bought and sold

Like the herds in the butcher's stall.

Oh the towers of Babylon are strong,
And their dungeons damp and deep,
And the rich rejoice in the reign of wrong
And the princes join in the reveler's song,
While the toilers work and weep;
But stern and still, like a troop of fates,
Round the city's roar and din,
The invading host of the conqueror waits,
In the midnight hush outside the gates
As the feast goes on within.

Oh the walls of Babylon are high,
And their arches grim and low,
And the birds of commerce scream and fly,
While the proud Euphrates wanders by
In its dark, relentless flow;
But the river that rolls in Mammon's pride
Shall the people's servant be—
By the toiler's will shall be turned aside,
And the channel surge with a grander tide
Than the pulse of the Persian Sea.

Grant's Pass, Oregon.

FAITH and obedience are bound up in the same bundle. He that obeys God, trusts God, and he that trusts God, obeys God.—*Spurgeon.*

THE MANIFESTO.

MARCH, 1893.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MEH. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

ONE of the most essential protective features of our beautiful, gospel Order, is in maintaining a "Separation from the life of the world." In the world, but not of the world was one among the many precious sayings of the Teacher. He knew the value of the position. It was not that one should become a recluse and waste away his ability for doing good among his fellow men, to bury his God given gift in the earth, and then live in exclusive selfishness.

Such a life would be anything but creditable to those who professed to

be honorable men and women. Our lives were not given to us to be of no more value than to eat, drink and sleep, and then perish. Life with us is the work of progression, the advancing from one degree of excellence to another in the interests of mankind.

The monks of Egypt who fled to the mountains and to the caves in their separation from the active duties of the world, are no example for the men and women of to-day. Idleness, indolence and sensuality became the inseparable companions of such an unnatural course, and at the close of their career the world was made worse for their system of ignorant self-denial.

The manhood of man and the womanhood of woman should not be ignored, nor foolishly left to waste away in an unprofitable manner. No system of religion can ever be introduced for the happiness of mankind and retain within itself the elements of success, if it fails to make man better, both temporally and spiritually, and increases, purifies and establishes his whole being in the work of doing good.

To separate one's self from the world in accordance with the testimony of Jesus, is to turn from the wickedness that is in the world, to turn from all unrighteousness that has like noxious plants grown up in the hearts of men, and made them more like the sons of Belial than like the sons of God.

To live in a Community whether it consists of ten or of an hundred members, is an arrangement which becomes congenial to those who form the Community. It illustrates, most beautifully, for the Christian, the motto which is quite universally used throughout the country as individuals struggle for a sure position in life.

"In union there is strength."

A body of Christians who have covenanted together to consecrate their lives and all they may possess, for the happiness and prosperity of their fellow men, are more able, in their united efforts to accomplish this laudable enterprise, than they could in the isolated condition in which the world live.

Their assistance to each other in all that pertains to the interests of this life, to their economy, prudence and general management, can be advanced many fold beyond what it could be in any other system of organization.

This hundred fold blessing which Jesus prophesied should be the legitimate fruit of a Christian Community has already been so wonderfully realized, in its every phase, that a worldly-wise class, of eagle eyed penetration has charged it upon the Order that such a life is more selfish than is that of the world.

It is an escape, say they, of the thousand and one burdens that must be borne in a life devoted to domestic interest or to the labors of a de-

voted philanthropist. Observed in the light of a man of this world, there is much reason for the statement which savors strongly of the wisdom which the Apostle says "descendeth not from above, but is earthly and sensual." James iii., 15.

That those who have entered into a Community may become selfish and even indolent, and then consume these best gifts of God upon their lives of selfishness and lust need not for a moment be questioned. This is the devouring element of "filthy dreamers" "who have run greedily after the error of Balaam." Like weeds in a neglected garden which crowd out the beautiful plants, so will an amalgamation with the sins of the world crowd out God's precious gift to man.

Faithfulness to duty would have saved the garden and faithfulness to duty would add prosperity to the Community, while the same results that follow a neglected garden will follow with equal force a Community, a family or a neglected soul.

Unfortunately, the "Home Notes" from Watervliet, N. Y. by Elder Isaac Anstatt, were received too late for insertion.

☞ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

January.

Thermometer.	Rain.	Snow.
1892. 23.81	7 in.	$\frac{3}{4}$ in.
1893. 17.5	2 in.	$1\frac{1}{4}$ in.
Highest Temp. during this mo.	42.	above 0
Lowest " " "	" "	6. below 0
Number of rainy days	" "	2.
" " "snowy	" "	10.
" " "clear	" "	9.
" " "cloudy	" "	22.

Calvin G. Reed.

Feb. 10, 1893.

How lonely we should feel if on the first of every month, we could not anticipate the arrival of our neat little Monthly.

Coming as it does laden with items from the North, South, East and West, it is really a Carrier Dove, and has at least scored one point, toward a concentration of our forces.

We have just received from the hands of the binders, the latest volumes of the "MANIFESTO" and now having the set entire in our Church Library, we feel it to be a valuable acquisition thereto.

No more worthy volume is found in our entire list (which is no meager collection) and why should it not be so. Turning its pages, we find the contributions of so many of our worthies, now passed to spirit life; and still many more living representatives, of the faith, who write of what they know, because experience has taught them.

When we read something particularly good, how it enhances its value to know that the author's thoughts are the outgrowth of life principles, and if "Thoughts are Things," are we not ennobled by the reading of a book, directed entire, to a life of virtue, and an unselfish devotion to its cause.

But these Notes are of the "MANIFESTO" not of Home. The severe weather here as elsewhere in our latitude closes us in. But the spiritual life like the roots beneath the ice, is vigorous, which is manifest, by the spiritual communion we enjoy when the

Church and Center Families, meet alternately in our places of worship, through the winter.

Though nominally two Families, still we are of one interest, both spiritual and temporal, and our joys and sorrows are mutual.

February thus far has given us wide extremes of weather, and we hardly know from hour to hour, whether we need umbrellas or furs. The Brethren are out one day chopping away the ice to let the surplus flood of water down into the proper drain, and perhaps in twenty-four hours are chopping again to find some water.

Our water privileges are great, and our water excellent, but this we are too unmindful of, until some little disturbance in the channels, causes a halt in the usual abundant flow. It is then that we are reminded of the maxim: "Pleasures and privileges, like birds of gay plumage, are better seen when on the wing."

Amelia J. Calver.

Shakers, N. Y.

North Family.

Feb. 1893.

THE last of January brought the much wished for snow, not so much as we would like, but enough so that we can haul our fire wood on runners which is easier for man and beast.

It may not be possible for the lesser to bless the better but we can pray for them. And at the present time our prayer is, Heavenly Father, and Mother, may thy angels of power and comfort strengthen and bless those who are walking in tribulation to uphold the standard of the higher life and maintain in its integrity, our virgin Communal relation. My dear, young, gospel companions, let us hold up their hands and without fear nor doubting believe that the cause for which we have given our lives will not be suffered to fall to the ground.

Jack Frost has been doing quite effective work, from the number of water-pipes upon which he has laid his icy grip. The ground is frozen over three feet. Those

who have resided here many years, tell us that they have not for some years seen the springs and streams so low as at present and so closely ice-bound; but it will be spring by and by and the birds and flowers will compensate for it all. We will patiently wait.

Hamilton DeGraw.

Shaker Station, Conn.

Feb. 7, 1893.

FRESH cabbage is an excellent food for hens in winter, it stimulates and gives exercise that healthy layers must have. This is worthy of trial. Cabbage should be kept in a cool place, handy to the poultry house, a supply of it should be stored in November. The lime and soda phosphate contained in the cabbage is essentially valuable to laying hens when out-door exercise is out of the question.

While chickens are young and growing, the albuminoids and nitrogenous foods should be fed largely to promote the growth of flesh, muscle, bone and feathers. Two weeks before marketing, cracked corn and corn meal are best. We tried this plan last season with marked success.

Daniel Orcutt.

Feb. 6, 1893.

THE weather at present is clear and very cold, as has been the case with but little change for the past six weeks. It has been a remarkably dry season, and to be deprived of water almost entirely in such a cold time adds much to the burdens of the day. We are drawing water in barrels for the Laundry and Dairy use, but with care we have water for cooking purposes from the spring which is very low. The stock are all driven to the meadow some distance from the barn, where by use of a pump they are supplied. About a week since there was a nice shower which lasted two hours and every pailful was caught which it was possible to obtain. We have an excellent supply of ice, 1500 cakes.

We are now making preparations for putting new heating apparatus into our dwelling house, as the intense cold weather necessitates something more desirable

than our present mode and also to save expense and labor. We have a fine spring in the meadow west of the house which could be utilized whenever desired to a good purpose by means of a wind engine. Health of all good. At this date the icy traveling is severe on both man and beast, and endangers the limbs of those who are not as sure-footed as they once were. The thermometer was two degrees below zero on the fifth inst. A high wind with this cold wave is now experienced.

Maria Witham.

Union Village, O.

Feb. 3, 1893.

WE had quite a bleak cold winter for Southern Ohio, up to about the 26th of January. Since then the regulation "January thaw" has been on, and now the weather is about at the usual standard for our section of Country. The mercury reached 14 degrees below zero in our Village and 20 degrees below in Lebanon four miles distant. We are thankful to say we are in good general health. We are passing along quietly through the usual routine of duties common to a Union Village winter—(viz.) feeding stock, sawing wood, hauling out manure, preparing medicines and running the school. I want to thank all the dear Eastern Brethren and Sisters who signed their full names to their contributions in the very interesting number of the MANIFESTO for February. It seemed to warm up the articles with a nearer feeling of love, friendship and good neighborhood.

Now Elder Henry, let me ask in all solemnity and sincerity, what Society or even individual family of Believers is going to pioneer us into the Promised land of a more rational plan of eating and drinking, a land flowing with, not the luxury of animal food and foreign narcotic poisons, but the milk and honey of intellectual and spiritual enjoyment? It is a solemn fact, that the expense of living on animal food over that of food at first hand (fruits, cereals, vegetables) is in the surprising ratio of 40 to 1! Just think of it! How I wish

some enterprising family or Society would resolve to cease making grave-yards of their stomachs and undertake the sublime etherializing experiment of Daniel and his three Colleagues in Babylon. I should want to belong to that band of reformers if there should be but three of them. I don't mean that such should merely cease eating flesh, fish or fowl, but I mean that they should take all their diet at first hand and abjure the use of flesh, fish, fowl, milk, cream, eggs, butter, tea, coffee, whiskey, wine and tobacco; allowing however unfermented or sweet cider and the unfermented juice of any fruits or berries if desired.

We should not only save the direct expense of the old kinds of food but the indirect expense of the wear and tear of the human machine in producing it, and the still greater one of Doctors' bills and the waste of time and toil of both nurses and sick patients. "Hands at work and hearts to God" is a most excellent precept and its benefits cannot be too highly estimated. But my common sense teaches me that Mother never meant by that, that any man, much less any woman should be employed in physical drudgery from nine to sixteen hours a day and even at that never catch any nearer up with his or her work after all. This state of things however we have brought upon ourselves. We are almost perfectly absorbed, engulfed, swamped so to speak, in temporal subjects and interests, to the exclusion of intellectual and spiritual thoughts, conversation and elevation of mind into the higher and holier regions of spiritual existence. Any one attempting to converse freely on these higher themes, is supposed to be "getting good too fast" or going crazy. Why not, as you proposed years ago, all meet together somewhere and talk about these matters and see if some better status of physical, mental and above all, spiritual progress cannot be developed? For my part I am tired of wallowing around in a luxurious, almost voluptuous sink of expensive and hurtful "riotous living," with its attendant sickness, blasting and spiritual death. Now I guess I'll stop after that explosion of my true inwardness, and try to think about something more cheering.

Oleifer C. Hampton.

Watervliet, Ohio.

Feb. 1893.

It has been some time since our Society has appeared in "Home Notes." We will try and be more prompt in the future. Have had an extremely cold winter thus far; 14 degrees below Zero. Had good sleighing for nearly two weeks but the snow is all gone and rain has taken its place, which we need very much to fill the cisterns. The weather was so severe that we could not do more than the needful chores.

We had a very nice Christmas. Santa Claus came in grand style. We received some presents, and withal a couple of nice fat turkeys for dinner. The dining room was decorated with evergreens, and lighted candles were placed around the room. Some of the Brethren arose early on Christmas morning and greeted the family with a beautiful song entitled, "Christmas Greeting."

We are now hauling our wheat to market for which we are receiving 70 cts., per bushel. This Community owns a flock of 83 sheep, and 15 lambs.

H. W. Fredrick.

Enfield, N. H.

Feb. 1893.

It was well said "that the Feb. No. of our MANIFESTO would be of interest to its many readers," so rich in endearing testimonials of filial regard for our beloved Elder Daniel now arisen in the triumph of "victory over death and the grave." We bless every voice raised to portray the crowning virtues of the departed, while we congratulate the living privileged to enjoy that blessed reunion of saints upon earth met for such an occasion. It must have been a season of rejoicing, bringing heaven very near. We likewise say in the words of our good Elder Nicholas, "that the many left at home on the hills of Canterbury, (and no less in the valley at Enfield,) would have enjoyed very much being present at such a heavenly communion." We do not hesitate to say that the clerk of the weather has been

pleased to visit us in a manner not to be forgotten for many a day. Snow and hail have fallen, alternating with wind and rain, which have played in fantastic gales, covering side-walks with a sheet of ice, giving possible delight to the little folks not appreciated by pedestrians of larger growth. We are engaged at the present time in our various occupations. Brethren's work at the mill in full operation. Farmers drawing wood; have secured nearly 300 cords, and are sawing it into shape for fuel. Sisters not in the rear. Some four weeks since an order for twenty dozen sweaters was sent in, which are well under way, though the business has not been pushed as it might have been, had not a cold wave blocked the streams with ice so there was not running water sufficient to run all the machinery. Our business with the firm of Hewins and Hollis has awakened of late. Since Jan. 1st eight dozen shirts have been made, keeping all hands busy. Beloved Elder Abraham has been to spend a few days with friends in Canterbury. His health has been and now is quite good for one so advanced in years. Hope the pale boatman will not come for him for a long time yet. Love to all our kindred East and West.

Julia Russell.

North Family.

Feb., 1893.

How time sweeps on, carrying in its course the completed and unperfected soul to its final home; its ever changing seasons giving to mankind, opportunities to sow and reap the products of good or ill, as dictated by the cravings of the moral and mental faculties.

Before many days a new season will be ushered in by the immutable laws governing the universe; wise are they who take father time in season, accept and utilize the valuable life lesson contained in the couplet,—

"Honor and fame from no condition rise,
Act well your part, there all the honor lies."

An honorable life calls into action, every function of the mind which harmonizes with God's great plan of soul evolution;

in unflinching hostility to sin, making war for the inexorable truths of God, as against licentiousness, avarice and every other species of moral turpitude. Its subjects vaunteth not themselves unseemly, but with humility do good and thus grow good; the noble hearted, sounding the glad news of salvation, being living epistles of righteousness, "the Saviors of to-day." Christ said, unless ye take my yoke upon you—meaning true celibacy—ye are not my disciples. Such is our high calling, gospel kindred everywhere; as Society conditions cry aloud for constant congregated zeal in furthering its welfare, let us not abate our energy in doing the duties requisite to soul and mind improvement; thinking less of the non-essentials of life, and giving more weight to the principles embodying our Church, which add solidity and true culture to the character; those traits which gather, hold and guide aright souls yearning for purity of life.

We report the coldest winter here for many years. Notwithstanding all this, we are remarkably free from colds and epidemics of every nature, and are able to hold regularly our devotional, social and reading services, which are sources of profit and pleasure.

We extend best wishes to all, and especial sympathy for those who have sustained the loss of valued friends.

"If thou art blest,

Then let the sunshine of thy garden rest
On the dark edges of each cloud that lies
Black in thy brother's skies.

If thou art sad,

Still be thou in thy brother's gladness glad."

George H. Baxter.

Alfred, Me.

Feb. 1893.

I WONDER if you have had as much cold weather in New Hampshire as we have in Maine. When I read in the last MANIFESTO that you were harvesting ice fifteen inches thick, I thought that yours must be a milder climate than ours. Our Brethren commenced cutting ice for ourselves and townsmen in December and before they had finished the blocks of crystal

coldness were about eighteen inches thick. It has been cold, colder and coldest, and not having had the protection of the snow one of our aqueducts has suspended operations until sometime next June, the frost having penetrated down to and below it. Old Boreas has driven the same into houses and cellars making the building of fires necessary to save our vegetables. The bursting of water pipes has tried the patience of our Brethren not a little, and still they have maintained a Christian spirit. We thank God for our Brethren.

Notwithstanding all this cold weather there is still a complaint of too little snow to haul wood and lumber. However, we all live and have had much less sickness than last winter with its mild weather.

How happy the thought that this cold world is not our abiding place or continuing city, but if we are faithful to let the fire of the gospel do its perfect work we shall have a home in that Sweet Summer Land where Jesus Christ and Mother Ann with all the purified ones dwell. Let us strive more earnestly to prepare ourselves for this home.

Fannie Casey.

Canterbury, N. H.

Weather Record for January, 1893.

Highest Tem. during the month,	46.
Lowest " " " "	13.
Mean " " " "	11.4
Mean Maximum and Minimum	10.4
Snowfall	17 in.
Total precipitation	2.10

N. A. BRIGGS.

Sabbathday Lake.

Feb. 1893.

THE harvesting angel has made us two visits within the last three weeks. The first time he took away our aged Sister Lucy Field. She had long been very feeble, and was waiting to be called home, so we could but be reconciled when she was released from her sufferings.

His last call was on the 9th inst. when he took one of our most precious lambs, even the choicest of the flock, our dear sis-

ter Mary Ella Douglas. We were not wholly unprepared for the change, but when the final blow came, we found it was very hard to bear the sorrow of parting.

During the past week Br. Henry Green of Alfred has been with us assisting in preparing material for some of our sale work. We were glad to have our good brother with us, if only for a short time. His believer-like spirit has left its influence with us to abide.

Our school closes the present month. Eighteen pupils, average attendance seventeen. A goodly number will be entitled to first prizes for punctuality.

Ada S. Cummings.

CALLING THE ANGELS IN.

WE mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away;
And grant to our loaded hearts a hush
That is only enough to let them hear
The footsteps of angels drawing near.

We mean to do it. O, never doubt,
When the burden of daytime broil is o'er,
We'll sit and muse while the stars come out
As the patriarchs sat at the open door [eye
Of their tents, with a heavenward gazing
To watch for the angels passing by.

We promise our hearts that when the stress
Of the life-work reaches the longed-for
close

When the weight that we groan with hin-
ders less,

We'll loosen our thoughts to such repose
As banishes care's disturbing din,
And then—we'll call the angels in.

The day that we dreamed of comes at
length,

When tired of every mocking quest,
And broken in spirit and shorn of strength
We drop indeed at the door of rest,
And wait and watch as the day wanes on—
But the angels we meant to call—are gone!

—Selected.

Patience is the rock-bed over which
life's waters run smoothly. M. J. A.

*In Memory of Brother**JOHN ROSS.*

"And when he had agreed with them for a penny a day, he sent them into his vineyard."

ANNA DODGSON.

"Go work in my vineyard"
 The call reached his ear.
 Why standest thou idle
 When I need thee here."
 Our Brother obeyed,
 And that labor began,
 Which made him a laborer
 In our gospel plan.
 The Master in justice
 The penny hath given;
 Assurance of peace
 In the Kingdom of Heaven.
 An hundred-fold here
 Of earth blessing and love,
 And spiritual ties
 Our relation to prove.
 Our Brother; his mien
 Has been graceful and fine,
 With care he has trodden
 The straight marked out line.
 Submissive, obliging,
 Industrious and true,
 And honest in all
 He was given to do.
 We'll miss the "Good Morning"
 So cheery and sweet,
 With which his kind friends
 He so often would greet,
 And also the knowledge
 Which he had acquired,
 While we from the morning
 Toiled since we were hired.
 For some in the morning
 And others at noon,
 And still some at even
 Are bidden to come.
 Still there is the Penny
 The certain reward
 For all who will toil,
 In the name of the Lord.
 So rest loving Brother
 In peace with thy God!
 "Well done faithful servant"—

Thy welcomed reward.
 The sting which death brings,
 Has no terror to thee,
 The grave cannot boast,
 Of its dark victory.

Mt. Lebanon, N. Y.

A Tribute In Memory of Sister
MARY ELLA DOUGLAS.

ADA S. CUMMINGS.

O PRECIOUS, precious Sister!
 Time's journey now is o'er,
 And in the noonday of thy life,
 Thou'st reached the Golden Shore.
 Thou dost not fear to enter
 Thy rest, thy heavenly home,
 Tho' thy barque is frail to venture
 On that strange voyage alone.
 Thou dost not fear the murmur
 Of that ever restless tide,
 Thou knowest well the boatman
 Will be to thee a guide.
 Thou dost not fear O Sister,
 Death hath no dread to thee,
 Thy spirit goes to dwell above,
 Among the ransomed, free.
 We've seen thee drooping, day by day,
 Like a lily pure and sweet,
 And fragrant petals in the way,
 Thou hast scattered at our feet.
 We've known so frail a flower
 Would not withstand our clime,
 We knew 'twould be transplanted
 In the Master's own good time.
 Thou walked with us in Springtime,
 When earth renewed her dress,
 Thou lingered ever near us,
 In Summer's loveliness.
 And when the winds of Autumn
 Closed down upon us here,
 We saw thy form grow chilly,
 And knew that death was near.
 We knew with sad regretting
 That short would be thy stay,
 E'er Winter's sun was setting,
 Thy life would ebb away.

And when old Winter's chilling blast
Roars round our home, in pain
We see thy loved form borne away
Ne'er to return again.

Come often near us, angel one,
And make thine own self known;
O be to us a guiding star!
And leave us not alone.

We always loved thy presence pure,
And now 'twill sweeter be
For thou hast doffed the robes of time
For immortality.

Sabbathday Lake, Me.

TOBACCO—A PARABLE.

THEN shall the kingdom of Satan be likened to a grain of tobacco seed which, though exceeding small, being cast into the ground grew, and became a great plant, and spread its leaves rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they did put forth their hands, and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it, became weak and unmanly, and said, we are enslaved and can't cease from chewing it. And the mouths of all that were enslaved became foul, and they were seized with a violent spitting; and they did spit, even in ladies' parlors, and in the house of the Lord of Hosts. And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits and they did sneeze with a great and mighty sneeze, insomuch that their eyes filled with tears and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did suck vehemently at the other end thereof, and did look very grave and calf-like, and the smoke of their torment ascended up forever and ever.

And the cultivation thereof became a

great and mighty business on the earth, and the merchant-men waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said: "Wherefore this waste; why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far from you and be separate, and defile not yourselves any more, and I will bless you and cause my face to shine on you." "But with one accord they all exclaimed, "We cannot cease from chewing, snuffing and puffing—we are slaves."—*Selected.*

NOTHING IS LOST.

NOTHING is lost; the drop of dew

Which trembles on the leaf or flower
Is but exhaled to fall anew

In summer's thunder-shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed

By wild birds borne or breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.

The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after-hour.

So with our words; or harsh or kind,
Uttered, they are not all fogot;
They have their influence on the mind,
Pass on, but perish not.

So with our deeds: for good or ill,
They have their power scarce under-
Then let us use our better will [stood;
To make them rife with good!—*Youth's
Temperance Banner.*

EACH sincere thought is a prayer and
each prayer is a passport to heaven.

INVITATION.

DANIEL ORCUTT.

JESUS said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Come away from the strife and sin of a worldly life and be at rest forever. It is a present rest. How soothing is the sentiment, the true cross-bearer finds soul rest. Not only is the self-denying way pleasant and safe, but there are heavenly guides to cheer and direct our footsteps.

"Come unto me." What a heavenly call to the sin-sick soul that is groping in darkness, seeking rest and finding none. In a sinful life there is continual unrest. The immortal soul can be satisfied with nothing short of the forgiveness, protection and love of God.

"All ye that labor." The invitation is unqualified. For the erring, the sin-burdened—all who will may partake of the waters of life freely. In the world there is tribulation, no shield from trouble and sin, but in Christ there is peace and rest. How blessed to be at rest in Him. Sheltered in his peaceful fold we are safe for time, safe for eternity.

The MANIFESTO grows in value from month to month. We wish its visits were weekly.

Shaker Station, Conn.

How faithful and how true
Are those who trust in God!
Well knowing their just due
At last is their reward.
They may see valleys rise
And hills sink in dismay
But with their trust in God
They're happy every day.

M. Whitcher.

A FAREWELL.

Written by Sister Ann Buckingham a short time previous to her death.

FAREWELL O earth and earthly things,
I soon must leave you all;
Farewell my dearest, gospel friends,
I hear my Mother's call.

She calls me to a happy home,
To mansions bright above;
She clothes me with a power sublime
That fills my soul with love.

I think I see in realms above,
That glow with golden light,
That fair and happy, spirit home,
In vision pure and bright.

And as I gaze in wondrous awe,
Rich beauties I behold;
I see before me gates of pearl
And far behind, all gold.

It is the happy, spirit land,
That bright and joyous sphere;
And O, my dear, beloved friends,
I soon am going there.

Those happy spirits sometimes come
To me in blissful dream,
Their forms arrayed in spotless white,
Their brows with glory beam.

They seem to call me far away
From earth and friends below,
To join them in their blest abode,
Their home with light aglow.

It is that happy spirit land,
That bright and joyful sphere;
And O believe me very soon
I'm going, going there.

My gospel friends below I leave;
How beautiful you are!
May heavenly blessings you attend,
Is my most earnest prayer.

With gratitude my heart o'erflows
To you my dearest friends;
I thank you for your tender care,
With love that never ends.

Shakers, N. Y.

"Thou must be true thyself,
If thou the truth would teach."

COMMITTED.

"My people shall be satisfied with my goodness."—Jer. xxxi., 14.

CANTERBURY, N. H.

Divoto.

My heart to Thy work is com-mit-ted, My hands in Thy service find

rest; Thy laws to my needs are well fit-ted, How

great-ly my spir-it is blest! O glo-ri-ous, glo-ri-ous foun-

da-tion! Most safe-ly I'm build-ing there-on, Come building thereon;

storm or come rain as a tempest, I'm saved by the truth I have sown.

KIND WORDS.

ENFIELD, N. H.

I wish to extend my and our, kind thanks to all who aid, in any way, in the publication of the MANIFESTO. We hail its appearance every month, as a messenger of good things.

Could I have had the reading of its pages when younger, I should have been much better satisfied than with the reading of books I could not and did not understand.

Ann Cumings.

ENFIELD, N. H. FEB., 1893.

BELOVED EDITOR:—I think the MANIFESTO grows better and better. There is much written from which we may obtain a great deal of good instruction. I am getting old, but have always been a great reader, and I prefer the MANIFESTO for my Sunday reading above that of any political paper.

Your Brother,

SIMEON CHILDS.

Deaths.

Edwin Davis at Shaker Station, Conn.
Dec. 16, 1892. Age 70 years.

John Smith, at Pleasant Hill Ky., Dec.
21, 1892. Age, 58 years. He entered the
Community in 1876. J. W. S.

Lucy Field, at Sabbathday Lake, Me.
Jan. 23, 1893. Age 82 years and 7 mo.

Sister Lucy has been a member of the
Community about fourteen years, and
was a worthy member. A. G. M.

Rebecca McGuire at White Water, O.
Jan. 25, 1893. Age 72 yrs. 10 mo. and
12 days. Sister Rebecca has lived in the
Community from childhood and was a
good and worthy member. H. B. B.

Mary Ella Douglas at Sabbathday Lake,
Me. Feb. 9, 1893. Age 37 yrs. 7 mo.
and 13 days.

Books and Papers.

IN the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for February, fresh and notable features claim attention. Among them an appreciative sketch of President Diaz, of Mexico, a personal "Phrenograph" of the Rev. Dr. McGlynn (now so conspicuous in Roman Catholic affairs,) which has, we understand, received the approval of the clerical champion of the poor. A concise yet very graphic account of the late General Butler, is contributed by a new and skillful hand in observing character. In the department of Practical Phrenology, the fresh installments in "Heads and Faces," and "Human Pursuits" are very interesting. So much may be said also of Mrs. C. F. Wells' Reminiscences in Early Phrenological Biography. In SCIENCE OF HEALTH the editor gives a second installment of the very valuable article on the use of rectal injections. A million copies of the number should be taken by the people for this article alone. The editorial and correspondent departments are more than usually rich in suggestions. This magazine is issued at the popular price of \$1.50 a year or 15 cents a number. Address, FOWLER & WELLS Co., Publishers, 27 East 21st St., New York.

AN article that will be read with great interest in every literary center in the East and in every refined circle in the East and West, is William Morton Payne's article, "Literary Chicago," which opens the *New England Magazine* for February. Mr. Payne is the associate editor of the *Dial*, and is eminently qualified for the delicate task of such a summary of contemporary activity. He treats of the literary spirit in Chicago from its earliest awakening, and gives an excellent estimate of the achievement to date. The article is well illustrated, and contains portraits of the leading men and women in the Chicago literary world. Among others—Francis F. Browne, the chief editor of the *Dial*; Dr. Paul Carus, the editor of the *Monist*; General Alexander C. McClurg; Horatio Nelson Powers; Benjamin F. Taylor, from a painting by G. P. A. Henley; Eugene Field; Harriet Monroe; Blanche Fearing; George P. Upton; Dr. J. W. Foster; Elwyn A. Barron; Joseph Kirkland; Dr. William F. Poole and George Howland.

PROGRESS OF THE WORLD'S FAIR.

THE Buildings of the Exposition are being rapidly completed as the opening of the Exposition draws near.

In the February issue of the "WORLD'S COLUMBIAN EXPOSITION ILLUSTRATED," now the AUTHENTIC ORGAN of the Exposition (after the Fair, will be known as *Campbell's Columbian Journal*), contains many full page illustrations of the buildings as they appear when finished. There are many elegant Photographs of the Statuary that is to adorn the buildings, besides several views of the grounds as they appear in midwinter. An interior view of the treasurer's office, showing the distribu-

tion of the souvenir coins, forms an interesting feature. A full account of Utah with cuts of the officials and buildings, occupies several pages. Among the most important articles is a full account of "Transportation for the Fair," "Agricultural Exhibit," "College Boys at the Exposition," "Catholic Congresses at the Fair," "Relics of Columbus," etc.

This February issue is the Second Anniversary of this publication. Its object is to make a complete Authentic Historical Record of the Exposition, to be handed down for ages to come. The first two Bound Volumes are NOW READY. As the Exposition draws near it increases in interest and value. It contains rich illustrations of the buildings and exhibits. By reading it you can visit the Exposition at home, and a person can become familiar with the Fair before going to Chicago.

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EVERYTHING about the World's Fair to date is magnificently illustrated in the EXPOSITION GRAPHIC, of Chicago. Number 3 of the great series is just out, and consists of 52 large pages with colored supplement. Fine views of the principal buildings are given, portraits of officers, illustrations of the dedication ceremonies in October last, including an imposing double-page engraving showing the ceremonies in the colossal Manufactures Building, with the largest audience under one roof in the history of the world. The number also contains fine representations of the principal groups of statuary and views of nearly all the State buildings. This number and the preceding two in the series may be obtained of any newsdealer, or by addressing the Graphic Company, Chicago. Price 50 cents per copy.

FOR GIRLS WHO SING.

CHRISTINE NILSSON, the famous songstress who now lives in a palatial house in Paris, has prepared for publication a careful and explicit article of suggestions on the voice, which *The Ladies' Home Journal* will shortly print under the title "The Study of the Voice."

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Dr. J. S. Newberry, President Academy of Sciences, says: "The work is accurately and tastefully prepared, and I take pleasure in recommending it as the most attractive popular exposition of our ornithology yet given to the public."

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Editor, Manifesto.

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